

THE REFORMER.

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth.—*Jeremiah*, v. 1.

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[No. 74.]

[From the *Methodist Recorder*, printed at Trenton, N. J.]

"MORAL WASTES IN NEW-JERSEY!"

Mr. Editor,—In the [Princeton] "American Journal," there is a detailed account "of the religious condition of a portion of our state," furnished by one of the Missionaries of the "United Domestic Society," who, it appears, has recently performed a missionary tour through the lower counties of New Jersey.

Now, sir, the knowledge that I possess of the "religious condition" of the section of country included in the report of the "Missionary," justifies the conclusion that his narrative is quite too highly coloured,—or rather, quite too darkly shaded. The "Missionary" asserts that the people in the woods (*Livingston and Jersey Pines*) "are almost entirely destitute of religious instruction;" that "their children grow up in ignorance of every thing that they ought to know;" and "that the country through which he travelled, presents a gloomy aspect to the eye of christian philanthropy," &c. &c. As the "Missionary" has been tolerably exact in defining the limits of his route, and the particular section of country to which he alludes, we shall be enabled by the exhibition of a few incontestable facts, to show what credit should be given to his statements by the religious public.

There are within the destitute region above noticed, no less than 23 regular itinerant Methodist preachers, and I believe at least 40 local preachers of the same denomination. The itinerants preach twice or thrice uniformly on the Sabbath, and from three to six times in the week beside. The

local preachers generally attend one or more appointments on the Sabbath, beside occasional ministerial services at other times; so that it will be found at a moderate calculation that at least one hundred and eighty sermons are delivered weekly, by the Methodist preachers alone, within this region of moral degradation and semi-barbarism!

But perhaps the "Missionary" may smile at the mention of Methodist preachers and Methodist sermons, and inquire what good can be effected by these; we would reply by calling his attention to what has already been the result of the indefatigable labours of Methodist preachers in the country through which he travelled.

1st. There are within the bounds of this ~~destitute~~ region ~~between six and~~ seven thousand members of the Methodist church, formed into well regulated societies, and these societies are constantly and regularly supplied with religious instruction by the itinerant and local ministry of their own church!

2d. The Methodist preachers have traversed every inhabited part of this region of moral gloom, and have established regular preaching in almost every town, village, hamlet, and neighbourhood within its limits. This fact can be substantiated by a reference to the list of their *stated* appointments. This list can be furnished the "Missionary" if he should require it; and probably might aid him in making out his next report!

3d. In addition to the above, there are a number of respectable Baptist churches in West Jersey; these too seem to have been generally overlooked by our "Missionary" in his distress and hurry.

In another part of this strange narrative, there is a list of several places with the appalling words "No church" attached to each. I confess that I did not clearly comprehend the meaning of the "Missionary" when I cast my eye on this awful picture of moral degradation; but a moments reflection relieved my difficulties. I suppose the "Missionary" saw no steeples; that he heard no "church going bells," and drew a conclusion from these premises that there could be no churches! And I further suppose that had the "Missionary" have lived in the days of the Apostle of the Gentiles and followed him in his route through Thessalonica, Philippi, Galatia, &c. he would have formed the same conclusion from the same circumstances, and in his report would have written "No Church" against each of those places. If I may presume to give advice in this case, I would advise the "Missionary" to study the scriptural definition of the term "Church," before he reports again.

The "Missionary," it is true, admits that the Methodists have done good, and informs us that they opened their houses for the *preaching of the gospel!* But if his representation of the scene of their labours be correct, they have certainly done *very little good.*—But facts are stubborn things, and will always outweigh the naked assertions even of a "Missionary."

I would not, however, be understood to charge the "Missionary" with wilful misrepresentation. He is probably some well meaning young man who has just slipt the leading strings of a theological seminary, and whose knowledge of human nature is very limited. He probably in some instances has been led astray by misinformation, and has evidently viewed every thing through the deceptive medium of sectarian prejudice.

Remarks by Ed. Reformer.

It will be very difficult to convince those who have only a moderate por-

tion of understanding, that the cause of Christianity can be promoted by such misrepresentations as are exposed in the foregoing article. Princeton, the seat of a College and a Theological Seminary, is the last place, it might be supposed, where such incorrect statements would receive countenance. It would seem, however, that "pious frauds" are here not only sent forth, but manufactured. We have before us the 12th Report of the "Nassau-Hall [or Princeton College] Bible Society." In this Report, are statements as wide of the truth, perhaps, as those commented on in the Methodist Recorder.

"The Board," says this Report, "employed three gentlemen to travel, during a few weeks, through that part of New-Jersey called '*the Pines.*' The report which these gentlemen returned of the ignorance and wants of the people, was truly affecting. A few facts may be related, as they were brought to us by our agents. Says one—'Many families I found that did not possess, and had never seen the Word of God; and I found whole neighbourhoods in which there was not a single copy of the Bible.' Says the same person—'I attended the funeral of a child, whose mother had, a few days before, lost her husband. After making a prayer, I requested one to bring me the Bible; but no such book was possessed by this afflicted family. I then requested two or three of the most respectable looking gentlemen in the company to send to their houses for a copy of the Scriptures: but they, too, were destitute of this heavenly treasure.'"

The Society, in their Report, proceed:—

"As our Society was not able to send Bibles enough to supply every destitute family, much less every individual, the Board will mention a plan which our agents adopted to make a few Bibles useful to many families.—Says one of our agents,—'When I

found a whole neighbourhood without the Bible, I gave it not to an individual; but, forming several families into a society, I gave one Bible to the society upon these conditions:—All the society should have an equal right in the Bible, so long as they should continue to meet weekly to hear it read. But if any one forsook the meeting, his claim upon the Bible was forfeited: and if the society was dissolved, I reserved the right of taking this copy of the Scriptures from them. Many to whom the Bibles were given for these reading associations, declared they valued them more than all their property besides; that they had long been praying for this book, to read it themselves, and teach it to their children.' ”

To say nothing of the improbability of the story of finding “whole neighbourhoods in which there was not a single copy of the Bible,” (unless indeed a *neighborhood* is intended to mean one or two families) who is so credulous as to believe that people can value the Bible “*more than all their property besides,*” and “*long be praying for this book,*” and still be without it? Almost every storekeeper in the country keeps Bibles to dispose of, and no one that valued the Bible more than all his property besides would long be without one. Besides, what absurdity would it be for people to be “*long praying for Bibles,*” when having property, they could so readily obtain them. It would be equally as absurd, as for a man to be “*long praying*” for a drink of water, when a pale of water was standing but a little distance from him, and he had a good pair of legs to carry him to it. Such is the wisdom displayed by the Nassau Hall or Princeton College Bible Society, and which the American Bible Society has published, with other reports and matters, on a sheet for “*extensive circulation,*” and also “*recommended to be read at the meetings of the Board of Directors of each Auxiliary and Branch Bible Society and Bible Association.*”

The writer of these remarks is as sincere a friend to the Bible as any member belonging to the American Bible Society can be;—and it is the injury that such reports and proceedings are calculated to do to the cause of the Bible, and to true christianity, that induces him to point out the absurd and anti-christian conduct and practices of those engaged in Bible associations, and to warn every sincere christian against participating with the multitude in them.

NEW ENGLAND RELIGION.

From an article in the *Boston Recorder and Telegraph*, “ON DIVISIONS IN THE CHURCH,” it is plain that the New England churches would wish to have all other religious denominations brought under their sway, and to help support the priesthood among them. We give the following extracts from the article alluded to:—

“Religious societies, unable to support the gospel ministry, of which it is said there are a number, are frequently placed before the christian public as objects of charity. Undoubtedly this is right: brotherly love wishes them to be aided in a concern so important.—But does duty end here? A neighborhood by its nearness to a putrid swamp, [a Baptist, Methodist, or other religious society] is exposed yearly to sickness, [or injury from those societies;] help is asked for, to bear the expense and cure the disease. Will charity be satisfied until the pestilential water is drained off?” [or all dissenters from the New England churches are broken up.] The writer proceeds:

“New England is divided into towns, and some of them into parishes. In general a civil society contains a convenient number of people for a religious congregation; and where they are all united in sentiment, they easily support christian institutions.

“Let us now look into the Bible; in the New Testament, if any think the authority of the Old less applica-

ble. Is it not apparent, that all the churches established by the Apostles were bounded, as respects locality, by the limits of the civil communities in which they were formed? And that in every instance left on record as an example, all the christians in a city were united in one church; making existing civil lines the local boundary of its extent, and excluding the idea of different denominations of churches."

It is very evident that the New England churches have no intention of coming under the control and jurisdiction of the Baptists, Methodists, or any other religious denomination. What is meant is, for *these societies* to come under *their* control and jurisdiction, and contribute to the support of their "competent religious" priests. Nor would they be permitted to refuse without incurring the most severe penalties, if the power of making laws was vested in their hands.

ON PROVIDING ACCOMMODATIONS FOR SECRET PRAYER.

Under this singular head, the *Christian Mirror* has an article of considerable length. The writer observes:

"There is a particular occasion of the neglect of secret prayer, which must be removed, before the duty will be correctly performed; the occasion is—the *want of proper accommodations*. The accommodations I deem proper, are—established hours, reserved from all other concerns—a place where there will be some seclusion from all persons, and no danger of sudden interruption—and conveniences, as a fire, for spending a considerable time, if occasion shall require, in retirement. If in the depth of winter the believer cannot be alone by himself, with a *fire*, will he not ordinarily be prevented by the *severity of the cold* from spending a proper time in retirement? Will it not sometimes be quite impracticable? Will not the devotions of many a day be performed in a hasty, imperfect manner?" "The want of comfortable accommodations

for secret prayer will occasion the imperfect performance, or the entire omission of the duty; and therefore these accommodations *ought to be provided*." Again, says the writer, "I conceive that the highest prosperity of religion demands of christians more attention to accommodations for secret prayer."

The proposition made by this writer is something quite new, and is one of those numerous inventions for which the professors of religion in New England are so peculiarly distinguished.—To complete this new method for promoting the "highest prosperity of religion" there ought to be one of those praying machines provided, which are said to be used in some parts of Tartary. But not to treat the subject with lightness, it should be considered that every person has it not in his power to provide himself with such *comfortable accommodations*, as a separate room, a fire, &c. Besides, were such *especial provisions* made for secret prayer, the prayers would not be very secret.

In this same *Christian Mirror*, which we believe is edited by a New England priest, is the following grave query, viz.—

"Is it right for Physicians to receive pay for the services which they perform on the Sabbath? If so—to appropriate it to their own use?"

This is a most singular question to come from such a quarter, when it is well known that *clergymen* derive nearly all their emoluments from the services they perform on the Sabbath. With equal propriety the query may be put—Is it right for *clergymen* to receive pay for the services which they perform on the Sabbath? If so—to appropriate it to their own use?

A writer in the *Christian Intelligencer*, in commenting on the foregoing query in the *Christian Mirror*, makes the following remarks:

"It is a lamentable truth, that a large number of those pharisaical professors of religion, who 'pay tithe of

mint, and annise, and cummin, and have neglected the weightier matters of the law,' seem disposed to 'bind heavy burdens on men's shoulders, but will not move them with one of their fingers.' While the physician, who exposes himself to all the inclemencies of the weather, and the perils of disease, for a scanty and uncertain recompense, is called upon to relinquish a seventh part of his earnings to the support of the missionary cause, while the poor mechanic and labourer, who can scarcely earn a support for their families, are called upon, as they value their eternal salvation, to contribute to the support of the gospel among the heathen, we never hear this affecting appeal made to the clergyman, the recipient of twenty-five dollars for each Sabbath's labour, to contribute for the salvation of immortal souls.

"Often do we hear it urged by those who arrogate to themselves the special lights of heaven, that the duty of christians is, to economize in their expenses, and to deny themselves the luxuries of life, in order to replenish what they term 'the Lord's treasury'—that every dollar will purchase a Bible, and every Bible may save a soul. Among the strictest of this sect, is one who, though abounding in the goods of this world, and forever enjoining this kind of liberality on the poor and ignorant, gives, if he gives at all, with a sparing hand—lives in a princely mansion, in all the splendor of fashionable life, and like Dives, 'fares sumptuously every day.' While he admonishes the poor man or the widow to deny themselves the use of sugar in their tea or coffee, in order to save a few cents for the salvation of the heathen, his own pride and luxury consume more every day, than the poor man could earn in the course of a week. Suppose that this professor of religion were to live in a house, the cost of which should not exceed three thousand dollars, surely it would answer every purpose of use or elegance;

and, one might suppose would amply satisfy our pious friend; but no—ten thousand dollars would not purchase his dwelling! Now we have the sum of seven thousand dollars which has not only been lost to the most sacred of purposes, but expended to no other purpose than that of pampering the pride of a christian, the most distinguishing trait in whose character should be *humility*! But this is not all. By this waste of 'the Lord's treasure,' seven thousand souls are probably lost, which might have been saved, had this steward but acted agreeably to his own convictions of duty. Well may this man tremble, in view of that day, when, we are told, 'he who knew his master's will and did not do it, should be beaten with many stripes.'"

For the Reformer.

In these days of degenerate christianity it is quite dangerous for a man to entertain opinions in opposition to the usurping power of the clergy. Independence in religion is persecuted here as much as independence in politics in the Russian empire. That man who dares to call in question the divine right of priests, is stigmatized as an enemy to all religion, and as one who desires the moral downfall of the human family. Perhaps it is impolitic to express such sentiments—Perhaps that power which endeavours to control public opinion by ceaseless and unwearied efforts, will dry up the sources on which we depend for a subsistence. Yet this is no time for mere personal considerations. When the enemy has entered our country it is no time to think of personal convenience. Our duty then is, to present our bodies as ramparts, behind which are our home and firesides. It now becomes to rally around the constitution of our country, and protect our civil institutions from destruction.

That the priesthood are making diligent preparations for that period when they will be able to fashion our con-

stitution to suit their own views of things, seems to be evident from the late movements in the mercenary camp. One *circular*, like a sky rocket, has been sent forth as a signal that matters are fast hastening to the *national* crisis. Although it shone with diminutive splendor in the mental darkness which overspread the land, yet we saw, it and should consider ourselves unworthy sentinels were we to neglect the warning. To effect their purposes they have only to form the opinions and sentiments of a major part of the rising generation. They have only to bring up our children in the way they should *not* go, and when they are old they will not depart from it. They have only to make us the instruments of our own destruction by blindfolding us to our own interests. Does any one doubt the truth of this? Did not General Root once defeat in the New York legislature a daring attempt to *priest-ride* the people of that state? And would this have been the result had the electors of Delaware country been composed of Sunday school, tract-trained, priest-ridden inhabitants? In this instance, the annals of that state fully demonstrate that those persons who have received their ideas of liberty, independence and government from Sunday schools and tracts, are improper inhabitants of a free and enlightened country. Does any one yet doubt? If so, let him be reminded of the late attempt in the same legislature to impose on the people of the same state. What a certain set of men please to call the duties of the Sabbath; or rather to prohibit certain acts which they are pleased to term Sabbath breaking. If any one still doubts, let him be told that a circular has been published by a Synod assembled at Troy, N. Y. relative to Sabbath breaking, from which is the following extract:

"Nor can they [the Synod] suppose that the grand enterprize of effecting the needed reformation could be accomplished in the short space of a few

months. Time must be taken—the moral feelings of the nation must be awakened—the lawless manners of the nation must be reformed.

"Overlooking therefore all sectarian and sectional considerations, the ultimate means on which your committee fix their eyes, are, 1. faithful discipline in all the churches of the American Israel; and 2. *efficient legislation* in all the branches of our civil government: or to express them together, there *must be one great, united, national effort.*"

"Time must be taken,"—that is, Sunday schools must be established, and tracts distributed among the rising generation, in order to poison their sentiments and render them fit instruments of clerical ambition. Impressions are easily made in soft wax which cannot be erased when it is cold. Sentiments are easily instilled into the youthful mind which cannot afterwards be removed by the most powerful exertions of reason. Nothing in after life can possibly remove from the mind the deep rooted prejudices of early youth, but an independent and energetic exercise of those faculties which God gave us. How difficult is it to convince a monarchist that our government is better than his? How difficult to convince a Mahometan that our religion is better than his? It will be attended with the same difficulty to convince one of our *tract-manufactured* posterity that independence in religion is preferable to the dictates of his pious conscience keepers.

"The moral feelings of the nation must be awakened,"—that is, a spirit of veneration must be excited by *tracts*, &c. for these wolves in sheep's clothing. What arrogant presumption is this? Shall the people of the United States, honoured at home and abroad for the beauty of their civil institutions and for their liberal toleration of religion, be told by a clan of pious conspirators that they are so sunk in moral degradation as to need their assistance to awaken them? Shall the aged sons

THE REFORMER.

THE design of this work is to expose the clerical schemes and pompous undertakings of the present day, under pretence of promoting religion, and to show that they are irreconcilable with the spirit and principles of the Gospel. The great Missionary operations which commenced some years since, and the numerous Theological Seminaries which have been erected, and are still erecting in every part of our country, have been only an injury to true religion, and have tended to exalt an order of men to a height not warranted by the New Testament. Their numbers and influence are rapidly extending throughout all parts of the community, and threaten the destruction of our civil and religious liberties. By means, either direct or indirect, they are steadily advancing their cause, and their ascendancy over the minds of the people: and at no distant period, should their influence continue to increase, scarcely an individual will be found willing to incur the hazard of opposing any of their schemes. The pernicious effects of clerical domination in this country, may be inferred from the history of other countries, and ought early to be guarded against. There are already few who have sufficient firmness to present these men before the public in their true colours—and hence the prospect of their success, and our danger is greatly increased.

From these considerations, and to expose the corrupt, pompous, and fashionable religion inculcated and supported by this pensioned order of men, the *Reformer* was commenced. The extended circulation of the work among the reflecting and better part of the community, has convinced the Editor that his views on these subjects are not peculiar; and, that the publication may be more generally known, and consequently be more useful, he has been induced to present some notice of it in a more public way than was at first done. Being neither under the jurisdiction nor influence of any particular sect, the *Reformer* will not be made an instrument for advancing the views or interests of any, but will rebuke evils wherever met with, and pursue the line of truth marked out by the precepts of Divine Revelation, regardless of the frowns or the censures of those, who, from interest, prejudice, or caprice, may become its opposers.

TERMS, &c.

THE *REFORMER* is published in periodical numbers of sixteen octavo pages, the first of each month, at *One Dollar* a year, payable in advance. The sixth year is now completed, and the seventh commenced January 1826. Some copies may yet be had from the beginning of the work, but persons are at liberty to commence at any period, and withdraw their subscriptions whenever notice is given and arrearages are paid. Orders from any part of the Union, *post paid*, enclosing the amount of subscription, and directed to T. R. GATES, No. 290 North Third Street, Philadelphia, will be attended to without delay.

Those who procure ten subscribers and become responsible for the amount of their subscriptions, shall be entitled to a copy gratis.

THEOPHILUS R. GATES.

Philadelphia, Jan. 10th, 1826.

✂ Editors of papers, who will give this advertisement a few insertions, and forward a paper containing it to the *Reformer*, Philadelphia, shall receive the thanks of the Editor, and the numbers for one year.

T. R. G.

of this now free country stoop to the dictatorial mandates of some ruffleshirted Reverend, fresh from a theological mill? This would not be so if every one would act independently—if every one would investigate for himself, and work out his own salvation with fear and trembling.

"The lawless manners of the nation must be reformed,"—by which we are to understand that our religious duties are hereafter to be regulated by law and not by conscience—that the article of our constitution which prohibits legislative interference, is to be repealed—that, as "the ultimate means," when our president is a Presbyterian bigot, and our representatives the handy tools of priestcraft, a little "*efficient legislation*" will strike down the tree of liberty at once. They will then not only protect the Sabbath, but also have a fatherly care over all our sentiments. We shall then be dragged to church by the strong arm of the law, to listen to the pompous and arrogant assumptions of the proud representatives of John Calvin.

I have proceeded on the supposition that when the clergy obtained the power they would not stop at Sabbath breaking, but would continue to "reform the lawless manners of the nation" until it became an automaton, obedient to the various springs and wheels which regulate its motion. But, on the supposition that they would content themselves with correcting the abuses of the Sabbath, let us examine the soundness of the principle. Our constitution tolerates all religions. Suppose one of the counties of this state (N. Y.) to be inhabited entirely by Mahometans, whose Sabbath, I believe, is Friday, and that a law was passed prohibiting what the reverend gentlemen are pleased to term the profanation of our Sabbath—must these Mahometans violate their consciences by observing the christian sabbath, or must they be punished for conscience sake? But to extend the principle—Such a law would be par-

tial, and consequently unconstitutional, therefore another law must be passed to prohibit the profanation of Mahomet's Sabbath. At this rate, if another part of our country were inhabited by Jews, and another by a people of some other Sabbath, we should soon have Sabbaths enough and to spare—we might then make "a Sabbath day's journey" on every day of the week. No such liberality as this, however, is intended. The Christian Sabbath is to be imposed on us, and that alone. But when we sanction an act so impolitic and unconstitutional as this, we actually designate a certain system of religion, and declare to the world that we tolerate no other—we declare to the Jew and the Mahometan that they must respect our Sabbath, but we will profane theirs. After this grand step is taken—after the Christian religion is established by law—how long will it be before a particular sect of that religion is established by law? I do not mean to speak lightly of Christianity. I speak as one who regards all mankind with an eye of liberality and charity—one who considers them as human beings, as members of the same household, and as possessed of the same consciences—and one who wishes to allow them the privilege of living in this country, each under his own vine and fig tree, with no religious test laws to make him afraid. JUVENIS.

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For the Reformer.

[Communicated from the state of N. York]

In the *Argus* of 12th Jan. printed at Albany, we find the following:

Mrs. Gilfert's benefit.—We were happy to witness last evening, at the theatre, one of the most fashionable and full houses that have rewarded the exertions of the indefatigable and liberal manager. Among the audience, were the governor, lieutenant-governor, many members of the legislature, and much of the fashion and beauty of the city.

The above will show to the world something of the nature of the religion of the day—and that, to unite stage-

players and church-officers is a more natural and much easier matter "to bring about," in this country, than to unite church and state authorities and powers. A governor and president of a Bible society—a lieut. governor and a distributor of religious tracts—legislators, and officers of various churches and societies, from tracts to rag-bags—all—all met together at the *playhouse*, with the wives and daughters of the city, and women of the town (wearing painted faces, silks and satins, horn combs and waving feathers) to see the actings of men and women in the borrowed characters of kings, priests, doctors, lawyers, buffoons, and strumpets.

Query.—Would not the stories of "A Voice from the Grave," "The Dairy-man's Daughter," and the *specimen tract*, entitled, "The Pensioner and his Daughter Jane," be more suitable foundations for comedies or tragedies for our great and little folks, than Shakespear's or Sheridan's romances of olden times? H.

P. S. The Clergy are appointed to pray alphabetically at our Legislative Halls—some have demurred—The letter A is satirized in an Albany paper, as making a prayer of half an hour long—which, by rule of three, is made to cost the state 83 dollars.

[From the *Christian Inquirer*.]

The following, extracted from the Daily Advertiser, shows some of the blessed effects of *National Religion*, and is a warning to the members of every Christian society to keep themselves unshackled from the galling chains of elder craft and priest craft. Wherever *toleration* is in such keeping, *intolerance* is ever the order of the day.

"One of the most singular measures of European despotism that has recently occurred, is the suspension of two of the Paris newspapers on the charge of attacking the religion of the state. A late London paper contains some passages from the indictment, or infor-

mation, for we really do not know what to call it, which the prosecuting law officer preferred against these two journals. After a series of remarks upon democracy, and the enemies of order, and stating that their plans do not merely tend to the destruction of the throne, but that they lead to the overthrow of society, whatever may be the form of government, and that their ways are peculiarly hostile to religion, it says,—"When their rage betrays them they employ audacity, but more frequently hypocrisy. Hypocrisy has reached even their journals. Among those there are two which have become their favourite instruments,—they are the *Constitutionnel* and *Courier*, which the undersigned can no longer delay denouncing to the Court for their culpable tendency to affect the respect due to the religion of the state. It is in the name of God that these new apostles blaspheme God and holy things. It is often in professing an apparent veneration for the religion of Jesus Christ that they attempt to sap it in its foundations. They generally *conceal their intentions*, but those intentions may be recognized *by their works*. Now, as to their works, behold them. Contempt directed against the persons and things of religion; provocations to hatred against priests in general; a rage for propagating against them thousands of false accusations, in the midst of which some true ones are produced, which they take care to re-sift and poison. Such are the perfidious means employed up to the present moment by these two journals to arrive at their end, which is the *destruction* of the Catholic religion, by substituting for it the Protestant religion, or rather the annihilation of all religion whatever."

"On this charge, supported in all probability by evidence of such a character as is alluded to in this document, these two papers were silenced,—one for a month, and the other for three months.

"It is strange that Cabinets can flatter themselves at this period of time, that they can stop by force the progress of knowledge, and particularly by shutting the mouths of newspapers!"

[From the Gospel Herald.]

THE BISHOP'S ADDRESS.

Bishop Hobart, on his return from his European tour, delivered an Address to eighty or ninety clergymen, and about the same number of lay delegates. From this Address, we extract the following: the Bishop speaking of the many things that delighted him, said, "Above all it delights him, that with zeal for all those *externals* of our church which God has made the *safeguards* of her spiritual principles, those great principles which constitute the gospel, which that church professes in its greatest purity, the power of God unto salvation, are the animating guides of the public instructions of the clergy, and I humbly hope, duly prized by the people to whom they minister."

An honest confession truly. The *externals* of religion (as the phrase goes) are the foundation of clerical *fat livings* and luxury. The Bishop, of course, is most delighted to find the people on his return, full of zeal for the "*externals*." To "keep up the steam," the Bishop praises the *externals*, and boldly declares that the *externals* are the *safeguards* of her (the Church's) spiritual principles; and that these principles, thus guarded, are "those great principles which constitute the gospel." This is not enough—he declares that God has made the *externals* of their church this safeguard!

The Bishop farther says,—"One thing more—Brethren of the clergy, and especially of the laity, for engaged as they are in the business and cares of this world, to them the admonition particularly applies, continue to love your church, as maintaining and professing the faith once delivered to the saints,—the *ministry* and *worship* of

apostolic and primitive times." It is a lamentable reflection,—a deplorable truth, that eighty or ninety laymen could be found to swallow (without choking) this titled, luxurious Bishop's unwarrantable assertions. All creation cannot furnish a more striking and certain dissimilarity, than is apparent, at first sight, between the titled, high-fed Bishops and clergy of the Episcopal church, and the "*ministry* and *worship* of the *apostolic* and primitive times." Paul, thou old veteran in the cause of unvarnished truth, could you raise your voice in such an assembly, how would you frown into insignificance these boasting men!

[From the Columbian Star.]

RELIGION IN LIMA.

An intelligent gentleman in Lima, [South America] thus writes to his friend in this country respecting the state of religion in that metropolis.

"Many of the churches and public edifices have been plundered of their useless ornaments, and wear the aspect of neglect and decay: while the clergy, who were wont to figure in such pomp and splendour in their religious ceremonies, are crest fallen, have lost much of their influence, and the 'Host' passes along almost unheeded, as well here as in every part of the country which I have visited. Almost every thing co-operates to produce a religious revolution in this country, at no very distant period, which may work a highly beneficial influence on the character and morals of its inhabitants; a spirit of inquiry has gone forth; the translations of the Bible which have been distributed among them, are, notwithstanding the opposition of the clergy, sought after and read with avidity. Skepticism and deistical opinions prevail much among those who have read Volney's Ruins, and works of the same tendency, which have been translated into Spanish, and are more frequently met with than almost any other class of books. Toleration of all religious

sects is soon to be promulgated, and freedom of inquiry will produce important changes in public sentiment. To return from digression, the population of Lima has diminished, owing to emigration, sanguinary battles, and the disorder incident to a revolution, nearly one-fourth, and does not exceed 45,000 souls. You may rest assured that they retain all their vices, and that so far, the revolution has not been favourable to morals or the encouragement of virtue. It has, however, exhibited instances of great fortitude and patriotism; and industry appears to revive, as the certainty of independence becomes more obvious. Education begins to be attended to, and it is pleasing, when passing along the streets, to observe more frequently, groups of children returning from their schools; their satchels, however, are not overburdened with books, and in that respect they are woefully deficient. It is contemplated to introduce the Lancasterian system of instruction, as being well adapted to the genius of the people and their languages."

STATE OF RELIGION IN CANADA.

A writer in the *Boston Recorder and Telegraph* of Jan. 6th, speaking of the state of religion in Canada, says:

"The Episcopal church and the Scotch Presbyterian church appear to have about an equal share of bigotry and high pretensions; and as you *know* me to be a Presbyterian, I will give you an idea of both, by describing the one which bears my own name. The preaching generally consists of cold *moral* essays—the terms of admission to the communion are so perfectly accommodating, that gamblers, profane and intemperate lovers of pleasure, are fully welcome. I will cite one fact as a specimen, to give you the true character of the church. I was not long since invited by one of the Elders of the church to attend at his house next evening, and take a game of whist with

his minister [Scotch Presbyterian minister]—and this minister has the title of D. D.!!!! The Elder observed that he did not play for over a quarter of a dollar a deal."

The writer remarks that "this is the dark side of the picture," and really the picture is pretty dark.

Extract of a letter from a correspondent at Buffalo, New York.

"In several of the Reformers, and particularly that of November last, I have with concern viewed a disposition in some writer to attribute the election of De Witt Clinton to the influence of the Presbyterian clergy. It is in fact not true; the political contest at that time in this state, was one for principles, and owing to the indignation which was almost universal, at the disgraceful and ungrateful conduct of the Legislature the preceding session, in trampling upon one who was already down. Perhaps no class of our citizens was more generally at the 'Polls,' at that period, than the 'Friends;' and you must know they do not always take an interest in the elections. I believe you are aware of my being a strenuous advocate for the 'Reformer,' and the diffusion of truth. I am a personal friend of Governor Clinton, and very much regretted the part he took in the 'society celebrations.' You may rest assured that there has such a spirit of inquiry gone forth, and such a bold investigation taken place in this state, that we have no fears of our Legislature granting any the *least* immunities to the hireling priesthood. It may be gratifying to you to learn that the Western District of this state is fast purging itself of that stain upon an intelligent community. 'Dr.' Griffin was here last summer—placed himself at the head of the table at our principal hotel, at which about fifty of the most respectable travellers of the Union were present, and he, with the impudence of a pirate, without the least consultation, commanded silence. A

person* present rose before he began to repeat his *grace*, looked him in the eye, and repeated that 'perhaps it would be better to dispense with that ceremony, as it would savour more of a decent regard for the opinions and feelings of strangers to wait until you are asked; there are some among us, and I am one, who think it a solemn mockery, bordering on blasphemy.' The doctor was stopped—but such a hue and cry as it made among the Presbyterian zealots has never been known here. It led to a close investigation of the propriety of such ceremonies in mixed companies; and I now find that almost every intelligent man here approves in part of what was then done, although they considered it at the time an unpardonable outrage.

"I mention these circumstances to satisfy you that we are not quite borne down by veneration for *reverends*, however high sounding their titles. Another of these solemn mockeries will never be suffered at a public table here. Dr. Griffin was treated with as little ceremony at Canandaigua hotel as he was here, and I conclude he will make a bad report of our orthodoxy. We have a missionary field near us, which may hereafter be noticed. I find it difficult to procure materials of the right kind, or I would give another history such as was given of the Oneida Missions. The operations here are equally as disgraceful as those.

"I beg to repeat, that Governor Clinton owes nothing to the clergy; it was his claims as a great and persecuted man that rallied around him all the sober and substantial citizens, many

thousands of whom had never been to the polls before. All I ask for him is justice—lash him if you will for his follies, but do not consider him a bigot."

In a subsequent letter our correspondent thus writes:

"I presume there is not a village in the state where there is a more determined hostility to hiring priests than in this. We have got them respectful, and (except among their own *dupes*) silent, as relates to us their opponents. The missionary sent here for the Indians seems to be out of employ; they refuse to employ him, and he has not sufficient talents to attract the attention of our fashionables.

"It has long been a matter of astonishment to me, that pretended rational people should for a moment indulge the idea of making men better merely by teaching them the performance of some genuflections and idle silly ceremonies. The missionary societies mistake the character of the Indians, when they select their agents for christianizing them. It is notorious to all who know the Indians, that their head men are far superior, in native intellect, to the missionaries who undertake to convert them. Instead of sending a weak conceited brother to convert such a man as Red Jacket, they should select men who are nearer an equality—their Griffin's, Mason's, &c. and then a disinterested spectator to their interviews would see with astonishment the superiority of Indian reason and common sense over sophistry and priestcraft."

[From the Berean.]

RELIGION—HOW IT MAY BE LOST.

* This person (who we learn is in very respectable standing, and by no means unfriendly to true religion) manifested more boldness and independence on this occasion, than falls to the lot of most men. But assuredly it would be much better if modern priests would evidence their religion more by their conduct, than by obtruding their formal prayers and graces where they are neither asked for nor desired.

Many are in the practice of making too *cheap* of their religion, (if we may use the expression.) They can talk about it on all occasions—they are always ready—always *full*. Let them pursue this course long enough, and it will generally be found that their religion has lost its *essence*. Religion may

be compared to some of those very *evapourable* liquors, which, when left *unstopped*, lose their spirit, and nothing remains but a dead, flat body, having indeed, to the eye of a superficial observer, all the appearance of the genuine liquor, but when examined by the proper tests, is found to be a counterfeit.

These remarks apply to a large share of that material, so very common in the world, called religion; and a very busy, bustling, noisy thing it is. It has great place in all the modern schemes for promoting, professedly, the cause of Christ, such as Bible Societies, Missionary Societies, &c. &c. It sounds a trumpet before it—makes known its ‘*alms-deeds*’—receives honor of men—loves distinction—seeks the uppermost rooms at feasts, and the chief seats in the synagogue. Such is the religion with which Christendom is filled at the present moment, which the world runs after, and by which the world is deceived. But the day approaches when many will be brought to see that the salt has lost its savour, and the language will go forth—“O my soul, come not thou into their secret: unto their assemblies, mine honour, be not thou united.”

“NATIONAL DOMESTIC MISSIONARY SOCIETY.”

A meeting was held in Boston on the 11th of last month, for the purpose of deliberating on the subject of forming a *National Domestic Missionary Society*. “After an extended and careful examination,” says the Boston Recorder, “the meeting *unanimously* resolved, that it is expedient to attempt the formation of a National Domestic Missionary Society, and appointed a committee to take the necessary measures to carry the design into effect.”

Hence, we are likely to have another “National Society,” extending its schemes and plans throughout every section of our country; for to this country will this *domestic* society con-

fine its operations. How long it will be before these “National Societies” will have it in their power to control the affairs of the nation, and draw their principal support from its treasury, time only can determine. That such will ultimately be the fact, unless they are arrested in their course, it is not difficult to foresee.

The following extract of a letter from JOHN WESLEY to Bishop ASBURY, dated London, Sept. 20, 1788, deserves the serious consideration of the Methodist Society in the present day.

“There is, indeed, a wide difference between the relation wherein you stand to Americans, and the relation wherein I stand to ALL the Methodists. You are the elder brother of the American Methodists: I am, under God, the father of the whole family. Therefore I naturally care for you all in a manner no other person can do. Therefore I, in a measure, provide for you all; for the supplies which Dr. Coke provides for you, he could not provide were it not for me—were it not that I not only permit him to collect, but also support him in so doing.

“But in one point, my dear brother, I am a little afraid both the doctor and you differ from me. I study to be *little*; you study to be *great*. I *creep*; you *strut* along. I found a *school*; you a *college*! Nay, and call it after your own names!* O beware! Do not seek to be *something*! Let me be nothing, and ‘Christ be all in all.’

“One instance of this, of your *greatness*, has given me great concern. How can you, how dare you, suffer yourself to be called *bishop*? I shudder, I start at the very thought! Men may call me a knave or a fool; a rascal, a scoundrel, and I am content: but they shall never, by my consent, call me *bishop*! For my sake, for God’s sake, for Christ’s sake, put a full end to this!

* Cokesbury College, twice burned down. The name was formed from the names of its founders—Coke and Asbury.

Let the Presbyterians do what they please, but let the Methodists know their calling better.

"Thus, my dear Franky, I have told you all that is in my heart: and let this, when I am no more seen, bear witness how sincerely I am

"Your affectionate friend and brother,
JOHN WESLEY."

[From the *Christian Inquirer*.]

METHODIST RECORDER.

A religious paper published in Trenton, N. J. under this title, has been in successful operation the past year, and, from the liberal and able manner in which it was conducted, promised to be extensively useful to that class of Christians for whose benefit it was originally established. But it seems that their "high mightinesses" of the Philadelphia Conference, had not sufficient deference paid them in originating the paper, and therefore they have determined to crush it, by prohibiting their members from being subscribers, or their ministers giving it patronage, although the editor generously offered them *one dollar* for every subscriber they obtained.* From the statement given by the editor, we have reason to believe that he has been treated, to say the least, in a very improper manner, and the names of those ministers who have exercised this intolerance and oppression, ought to be given to the public; we have ever had but one opinion of the *form of government* of the Methodist Episcopal Church,—viz. that it is throughout, the most arbitrary, despotic and pernicious system of church government ever adopted by any sect of christians, the Roman Catholic not excepted. While we make this remark respecting its "form of government," we wish it to be distinctly understood, that many of its ministers and members with whom we have had the pleasure

* "It was asserted by one of the advocates of this high-handed measure, that the preachers could put down any paper they pleased!!!"

of being acquainted, are men of intelligence, piety and zeal, who would do honour to any church, and who are deeply sensible, and sincerely regret the spiritual overwhelming despotism which marks the proceedings of their Conferences.

The editor of the "*Methodist Recorder*," has determined, not only to alter the form, but also the name, of his paper, which will henceforth be styled the *National Recorder*. We are pleased with the alteration in the *name*, and we hope the sectarian bigotry and clerical intolerance which he has had to encounter, will induce him to open his eyes to the evils of sectarianism of every kind, and impel him to pursue an enlightened and liberal course, which will ensure him the good wishes and patronage of liberal minded men of every denomination.

RUSSIAN BIBLE SOCIETY.

The *Boston Recorder*, speaking of the "late extraordinary movements of the Emperor Alexander, in relation to the Russian Bible Society," observes:

"For a time this Society pursued a distinguished career, and promised to supply with the word of life, not only the Russian population, but the numerous heathen and Mahometan tribes of that wide extended empire. Now the Russian Bible Society is completely paralyzed in its exertions, and appears to be dying a lingering death. The Scottish Missionaries at Astrachan, despairing of usefulness where so many obstacles were thrown in their way, have quit their station and the empire. The Crimea mission has also been given up, for similar reasons."

Whatever is undertaken in the power and will of man, may also be put down by the power and will of man. Not so with regard to what is undertaken in the will and power of God. Under this authority and sanction, like the gospel when first preached in its purity, it steadily advances in its course;

nor can it be arrested though all the kings and princes of the earth should rise up to oppose it. Most of the plans and schemes now in operation to spread the gospel and convert the heathen, have arisen from a disposition to follow the fashions of the day, to imitate others, and to have glory and honour of men. Hence they rest on a very slender foundation, and sooner or later they will come to nought.

CARBONARI AT ROME.

Intelligence from Rome mentions the execution of several Carbonari in that city, and the punishments inflicted on others. A Paris paper of Dec. 6, speaking of those who were executed, says:

"For twenty-four hours these unfortunate men, aware of their fate, were offered the consolations of religion, which they constantly refused. All the religious congregations had prayers, to obtain from heaven their conversion. The Pope even, though still very weak, passed part of the night in prayer, for this pious purpose."

We are induced to believe that the Pope, in praying, was actuated more by a fear of the downfall of his kingdom, should the Carbonari continue to increase, than by any true feelings of piety towards the condemned. The Paris paper adds:

"The people of Rome have been filled with consternation by the *sang froid* displayed by the condemned during the progress of the preparations for their punishment, and especially by the obstinate disdain with which these miserable wretches repelled the exhortations of the ministers who attended. This example of invincible incredulity unheard of in the Holy City, produced a general sentiment of melancholy. Targhini [one of the condemned] had begun addressing himself to the people, exclaiming—'I die a good Carbonari.' The beating of the drums interrupted him. Another made the same declaration."

"In a few days the second judgment will be pronounced; and it is generally believed that the publication of the Bull for renewing the excommunication pronounced by Pious VII. against the Freemasons and secret Societies, will follow this decision."

ROME, Aug. 24—The obstinate schismatics of Utrecht have lately proclaimed a certain William Vet, Bishop of Utrecht, who had the boldness, in a letter of the

13th of June, to acquaint his Holiness with his election and consecration. The holy father, struck with this instance of pertinacity in error and in separation from orthodox unity, has addressed an apostolic letter, dated the 19th of this month, to all the Catholics residing in Belgium, to inform them of the nullity of his promotion, and of the ecclesiastical censures which are incurred, both by the individual proclaimed, and by those who participated in his sacrilegious inauguration; and he paternally exhorts them to avoid all intercourse with them, and to persevere in the Catholic communion. His Highness concludes by showing the most lively desire for the return of the erring into the right path, which he implores with the most fervent prayers. [*Globe & Emerald.*]

[If one of the parties are schismatics and heretics, the other party acts the Pope in full.]

PERSECUTION IN FRANCE.

A fresh instance of illiberality in regard to religious subjects, has been given at law in Paris in the prosecution of some female Quakers, who were found assembled at a house in St. Etienne, for the purpose of reading and expounding the New Testament. The Commissary of Police broke in upon their meeting, seized their books and papers, and interrogated them as to the object of their society.—They stated that they met in order to instruct themselves in religious knowledge according to the gospel; that their society owed its origin to the visit of two foreigners, an American and an English woman, and that the number of its members was 15. A prosecution was instituted against them by virtue of the 290th article of the penal code, which forbids any regular assembly for any religious, political, or other object, except with the consent of the government, and under such conditions as the agents of public authority may think fit to impose upon it. The judgment of the Court of Correctional Police was, that the meetings of these female Quakers was not only a manifest violation of the law, but also a subject of disorder and scandal for society at large. The accused parties were severally sentenced to pay a fine of 50 francs and the costs of prosecution. What must we think of the spirit and sentiments of a government which is, or affects to be, alarmed at the meetings of a few women in the garb of Quakers? [*British Press.*]

[Under the government of Napoleon, no religious society was molested. On

the return of pious rulers, persecution commences. Such is the difference of a government in the hands of an infidel, and a pretended saint.]

Mexico.—The Mexican Sun states, that a circular has been sent by his Holiness to the Archbishops and Bishops of America. It received the approbation of his Catholic Majesty, [the king of Spain] after consultation with the Supreme Council of the Indies. The Pope dwells on the injury done to the cause of religion by the crime of rebellion, and the punishment which will result. He then exhorts the clergy to display, and illustrate to their congregations, the distinguished qualities of his beloved son Ferdinand, [the Spanish monarch] whose solid virtue induces him to prefer the success of religion, and the happiness of his subjects, to personal grandeur.

Sr. Michelena, the Mexican Envoy near his Britannic Majesty, in communicating the circular to his government, says that he had taken occasion to express to the Apostolic See the true sentiments of the government and people of Mexico; that whilst they were disposed to pay every respect to the head of the church, in a question of independence and liberty, they would not confer with any *temporal power* about their form of government, voluntarily adopted, or consent to lay aside their hatred of a tyrant, whose supposed virtues are commended in the circular.

[*Washington paper.*]

The *Memorial Bordelais*, as well as private letters from Spain, mention that the government is directing its attention to the actual state of the Spanish clergy, with a view to reduce their authority, their religious houses, and immense revenues.

A letter of a recent date from Madrid, says,—“On the 5th of October a young man was hanged, who, at the moment of his execution, cried Viva Mina, and said to the people, that there were more than one Mina in Spain. He afterwards refused to confess himself and kiss the crucifix. If this conduct excited horror in the public, they were still more shocked to see the Monk who attended the culprit strike him with the image of the Divinity, because he refused to embrace Christ,” [or the crucifix in the hand of the Monk.]

A late paper states—“Some of the *royalist* writers, both in France and Spain, have begun to urge the necessity of laying hands on the property of the *clergy* in Spain, for the relief of the government.”

Extract of a letter from the state of Ohio.

“We have a number of the missionary gentry prowling over our country, and they would fain make us believe that it is the good of souls they are seeking—but their principal object appears to be to get money; and they are as great dandies as are to be found amongst us. There is as much pride and vain show about them as there is among the giddy throng of unthinking men. Although this country a few years ago was but a wilderness, it has now become a fruitful field for clerical exhibitions and impositions. Bible Societies, Missionary and Education Societies, are formed under pretence of promoting religion—and what will not the agents engaged in them do to get money that is not done by any knave in the country?”

A letter from a correspondent in Georgia, who, we believe, is a Baptist, states:

“The people here have come pretty much to the conclusion to withhold their money from missionary beggars, and in consequence we have not had a polished beggar in costly apparel for some time.”

There is nothing will put a stop to these “*polished beggars*,” throughout our country, but a firm resolution on the part of the people to withhold their money from them, and apply what they have to spare to objects of benevolence and charity, under their own notice. There is no one who has a little to bestow, but could apply it to much better purpose in his own immediate neighbourhood, than to send it to the treasuries of some of the numerous societies in our country, which swallow up their thousands annually, without any apparent benefit. But this would not be to follow the fashion of the day—nor might such charities be registered in the missionary prints, to gratify the pride and stimulate the vanity of the human heart. It should be remembered that a considerable part of what is collected by these “*polished beggars*” lodges in their own hands, as a compensation for their begging services; and most of the remainder goes to pay other agents, messengers, and missionaries employed by the managers in some of the societies, as well as to print their annual reports, circulars, &c.

New York Legislature.—A late Albany paper states: “Mr. Beardsley gave notice that he should bring in a bill to prevent the sale, on execution, of churches and lots belonging to incorporated religious societies.” “This business,” says the editor, “shall receive our particular at-

tention. We shall watch it. We know of no particular good reason why *religious societies* should be exempted from paying their debts, more than any others."

Messrs. Duncan and M'Lean.

We noticed some weeks ago the disagreement between Messrs. Duncan and M'Lean, and the Presbyterian Synod, and stated that it terminated in their withdrawing from the Synod, and in their congregations being declared to be vacant. We are now informed from a respectable source, that the congregations have sided with their pastors, and prefer their instructions to the visitation of the grand hierarchy. The congregation of Mr. M'Lean was unanimous in its decision, and the vacant pews in Mr. Duncan's church are sought after with avidity, and are raised to double their former price.—[*Harrisburg paper.*]

"Lotteries," observes an English journal, "which our government has at length proscribed as immoral, seem not to be regarded in that light by the Americans; for they are even connected with religion—churches and chapels are built by lottery. Another curious mixture of temporal and spiritual concerns is the establishment of an insurance office, the surplus profits of which, after allotting a handsome per centage to the subscribers, is to be divided among four or five sects, for religious purposes."

Only six newspapers are published in all Italy, in which there are 19 millions of inhabitants. Of these, one is published at Naples; the Piedmontese Gazette, which has but 200 subscribers at \$6 per annum, appears tri-weekly; one at Genoa has 300 subscribers at \$4 per annum: one Grand Duchy of Tuscany; one at Milan, and one at Rome. They contain little else than accounts of births, deaths, marriages, visits of royal families, &c. Politics, philosophy, or religious discussion would not be tolerated.

EXTRACT.

"Religion does not consist in little niceties and trifling distinctions, which neither influence the heart nor concern the practice; nor in the observance or rejection of particular rites and forms, which a man may use or disuse without prejudice to real virtue in himself or others; nor in a zealous attachment to, or angry abhorrence of, this sect, or that church, in which, as in most other fields, there are some tares and some wheat: but

in something more excellent and divine. That, in a word, is true religion which makes a good man; which renders one pious towards his God, conformed to the pattern of his Saviour, benevolent to his fellow men, humble in his temper and manners, peaceable in society, just in the treatment of all, condescending to the cases of difference, strict in the government of himself, patient in adversity, and attentive to his duty in all conditions and relations in life. When you see such a character, you may believe religion is there."

Dr. South, in his Sermons, mentions thus the *Lamentations of Jeremiah*.

"One would think that every letter was wrote with a tear; that every word was the noise of a breaking heart—that the author was a man compacted of sorrows, disciplined to grief from his infancy; one, who never breathed but in sighs, nor spoke but in a groan."

The same preacher said of the various religious and political denominations of his time—"There is a *papacy* in every sect or faction; they all design the very same height or greatness." [C. Herald.]

MR. MILNOR'S CASE.

We cannot learn that any such circumstances took place in the suburbs of this city, as were set forth by Mr. Milnor at the meeting of the Tract Society in Boston; and it remains for this distinguished preacher to give the name of the person said to have died, or to furnish some authority for his statements, if he would not lie under the imputation of propagating falsehoods. The cause of true religion can never be promoted by "pious frauds," nor will those with whom they originate, in this country, derive much credit in the end, for putting them into circulation.

Subscribers are informed that in the present size of the Reformer it will be most suitable to bind two volumes together; and at the close of this year a title-page and index for 1825 and 1826, will be furnished for that purpose. By this arrangement there will be a saving in the expense of binding, nearly equal to one of the volumes.

The Reformer is printed on the first of each month, at one dollar a year. Letters to be addressed and payment made, to T. R. GATES, Proprietor and principal Editor, No. 290, North Third Street, Philadelphia. Numbers can be supplied from the commencement of the work.